

Kamil Kilany

رحلة شنتاح

كامل كيلاني

Shantah's Journey



NC

Ch
892.736

كيل

ر

DAR MAKTABAT EL ATFAL
32, Hassan El Akbar Street
& 28, Boustau Street

Tel. : 50818
Cairo - Egypt

٥٠٨١٨

مَكْتَبَةُ الْكِيلَانِي لِرِيَّاضِ الْأَطْفَالِ

أبو خربوش
دندش العجيب
سفروت الحطاب
أحلام بسبسة
شمشون الجبار
عدو المعيز
الارنب والصياد
دمنة المكار
الأمير مسمن
ريحان الكذاب
سنطح
الناسطركاك
التاجر مرمر
الأميرة لولة

ثمن القصة

خمس قروش

دندش العجيب

اهداءات ٢٠٠٢

أ/ رهاذ كامل الكيلاني

القائمة



٥

مركز ٣٣ شارع سلافة
مخيم ٧٨ شارع النصار

دار مكتبة الأطفال

الطريق ٥٠٨٨٨
ت ٥٠٨٨٨

اسلوب مبتكر في تحبيب القراءة لأطفال الروضة ، يقوم على
أساس تروى ناجح في تعليم الأطفال القراءة وتكوين الجمل ،
مستعينة على تفهيم المعاني بالتساوير المعبرة الفاتنة التي تسترعى
الانتباه وتشير التطلع .

كامل كيلاني

رحلة شنتاح

Shantah's Journey

كل الحقوق محفوظة

All rights reserved

DAR MAKTABAT EL ATFAL

32, Hassan El-Akbar Street

& 28, Bouatan Street

Tel · 50818

Cairo - Egypt

دار مكتبة الأطفال

مطبعة | فرع الدار ٢٨ شارع المناسك | فرع الدار ٣٢ شارع حسن اكبر | ٥٠٨١٨

أَخَوَانِ شَقِيقَانِ .

”شَطْحٌ“ وَ ”صَيْحٌ“ أَخَوَانِ شَقِيقَانِ .

”شَطْحٌ“ أَخُو ”صَيْحٍ“ .

”صَيْحٌ“ أَخُو ”شَطْحٍ“ .

”شَطْحٌ“ وَ ”صَيْحٌ“ أَخَوَانِ شَقِيقَانِ ،

كَانَا يَعِيشَانِ فِي قَدِيرِ الزَّمَانِ .

أَبُوهُمَا مَاتَ .

أَبُوهُمَا تَرَكَ حَقْلًا كَبِيرًا .

”شَطْحٌ“ أَخَذَ نِصْفَ الْحَقْلِ وَزَرَعَهُ .

”صَيْحٌ“ أَخَذَ نِصْفَ الْحَقْلِ وَزَرَعَهُ .

Two brothers.

Shantah and Saydah
are two brothers.

Shantah is the brother
of Saydah.

Saydah is the brother
of Shantah



Shantah and Saydah are two brothers.
who lived in olden times.

Their father died.

Their father left a large field.

Shantah took half the field and
cultivated it.

Saydah took half the field and
cultivated it.

يَوْمُ الْحَصَادِ جَاءَ .

أَرْضُ "صَيْدَح" أَخْرَجَتْ أَحْسَنَ الثَّمَرِ .

يَوْمُ الْحَصَادِ جَاءَ .

أَرْضُ "شَنْطَح" لَمْ تُخْرِجْ شَيْئًا مِنَ الثَّمَرِ .

"شَنْطَح" زَعَلَانُ . "شَنْطَح" ذَهَبَ إِلَى أَخِيهِ .

"شَنْطَح" قَالَ لِأَخِيهِ : "أَنْتَ ظَلَمْتَنِي ، يَا أَخِي !

أَنْتَ آخَرْتَنِي لِنَفْسِكَ أَرْضًا خَصْبَةً .

أَنْتَ آخَرْتَنِي لِي أَرْضًا جَدْبَةً .

أَنْتَ أَخَذْتَ الْحَقْلَ الْخَصِيبَ .

أَنْتَ أَعْطَيْتَنِي الْحَقْلَ الْجَدِيبَ ."

"صَيْدَح" قَالَ : "لَا تَحْزَنْ ، يَا أَخِي . خُذْ أَرْضِي

وَهَاتِ أَرْضَكَ . "شَنْطَح" شَكَرَ أَخَاهُ .

**The harvest day has
come.**

**The land of Saydah
bore the best crops.**

**The harvest day has
come.**

**The land of Shantah
bore no crops.**

Shantah is angry.



Shantah went to his brother.

**Shantah said to his brother : "You were
not fair to me, brother**

You chose for yourself fertile land.

You chose for me barren land.

You took the fertile field.

You left me the barren field."

Saydah said : "Don't be angry, brother.

Take my land and give me your land."

Shantah thanked his brother.

مُوسَى الْحَصَادِ أَقْبَلَ . يَا لَلْعَجَبِ ! مَاذَا جَرَى ؟
 "صَيْحٌ" حَالِفُهُ التَّوْفِيقُ . "شَنْطَحٌ" لَازِمُهُ النَّحْسُ
 الْحَقْلُ الْجَدِيدُ أَخْصَبَ . الْحَقْلُ الْخَصِيبُ
 أَجْدَبَ حَقْلٌ صَيْحٌ مَمْلُوءٌ بِالشَّمْرِ . حَقْلٌ شَنْطَحٌ
 خَالٍ مِنَ الشَّمْرِ . "صَيْحٌ" قَرِيرُ الْعَيْنِ :
 حَالِفُهُ التَّوْفِيقُ مَرَّتَيْنِ .

"شَنْطَحٌ" بَاكِي الْعَيْنِ : لَازِمُهُ النَّحْسُ مَرَّتَيْنِ .
 "شَنْطَحٌ" قَالَ لِنَفْسِهِ : "أَرْضُ أَخِي كَانَتْ أَرْضِي .
 لِمَاذَا أَخَذَهَا مِنِّي ؟ أَخِي ظَلَمَنِي .
 أَنَا أَحَقُّ مِنْهُ بِالشَّمْرِ ."

لَمَّا جَاءَ اللَّيْلُ ، "شَنْطَحٌ" تَسَلَّلَ إِلَى أَرْضِ أَخِيهِ .
 "شَنْطَحٌ" سَرَقَ زَكِيَّةً مِنْ مَخْزَنِ أَخِيهِ .

The harvest season has come. How strange! What happened ?

Saydah was lucky.

Shantah was unlucky.

The barren field became fertile. The fertile field became barren.

Saydah's field is full of crops.



Shantah's field is devoid of crops.

Saydah is joyful. He has been lucky twice.

Shantah is tearful. He has been unlucky twice.

Shantah said to himself: "My brother's land was mine.

Why has he taken it from me ?

My brother was unfair to me.

I have a better right to the crops than he.

When night fell, Shantah went stealthily to his brother's land.

Shantah stole a sack from his brother's store.

سَنَطَحُ يَهُمُّ بِالْخُرُوجِ مِنْ أَرْضِ أَخِيهِ .
شَيْخٌ كَبِيرٌ يَعْتَرِضُ طَرِيقَهُ .

الشَّيْخُ يَقُولُ : " أَنْتَ تَسْرِقُ مَالَ أَخِيكَ !
إَرْجِعِ الزَّكِيَّةَ إِلَى مَخْزَنِ أَخِيكَ . "

يَا لَلْعَجَبِ ! مِنْ أَيْنَ جَاءَ هَذَا الشَّيْخُ ؟
سَنَطَحُ لَمْ يَكِرْهُ قَبْلَ هَذِهِ اللَّيْلَةِ .

سَنَطَحُ يَقُولُ : " مَاذَا تُرِيدُ مِنِّي ؟
مَنْ جَاءَ بِكَ إِلَى هُنَا ؟ "

هَذِهِ أَرْضُ أَخِي . مَا شَأْنُكَ أَنْتَ ؟

الشَّيْخُ يَقُولُ : " أَنَا حَظُّ أَخِيكَ :

أَخْرُسُ مَالَهُ وَأَرْعَاهُ ، وَلَا أُمْكِنُ أَحَدًا
مِنْ سَرِقَتِهِ وَلَوْ كَانَ أَخَاهُ . "

Shantah starts to leave his brother's land.

An old man stands in his way.

The old man says:

" You steal your brother's property.

Return the sack to your brother's store."



How strange !

From where has this old man come •

Shantah has never seen him before this evening.

Shantah says: "What do you want from me?

Who brought you here ?

This is my brother's land.

What has it got to do with you ? "

The old man says: "I am your brother's Good Luck.

I guard his property, take care of it, and let nobody rob him of it, not even his own brother."

شَنْطَحٌ يَشْتَدُّ عَجْبُهُ .

شَنْطَحٌ يَقُولُ : " أَخِي لَهُ حَظٌّ يَحْرُسُ مَالَهُ
وَيَرْعَاهُ ، وَلَا يُمَكِّنُ أَحَدًا مِنْ سَرِقَتِهِ
وَلَوْ كَانَ أَخَاهُ .

أَمَّا أَنَا فَلَيْسَ لِي حَظٌّ ... وَأَسْفَاهُ ! "

الشَّيْخُ يَقُولُ :

" لِكُلِّ إِنْسَانٍ حَظٌّ فِي هَذِهِ الْحَيَاةِ . "

شَنْطَحٌ يَقُولُ :

" أَيْنَ حَظِّي ؟ أُرِيدُ أَنْ أَرَاهُ ! "

الشَّيْخُ يَقُولُ :

" حَظُّكَ نَائِمٌ فِي قِمَّةِ جَبَلِ السَّعَادَةِ . "

إِذْهَبْ إِلَيْهِ إِذَا شِئْتَ أَنْ تَلْقَاهُ . "

Shantah becomes more puzzled.

Shantah says : "My brother has Good Luck to guard his property, to take care of it, and to let nobody rob him of it, not even his brother.



But, alas ! I have no luck."

The old man says :

"Everybody has his luck in this life."

Shantah says :

"Where is my luck ? I wish to see it."

The old man says :

"Your Luck is asleep at the top of the Mountain of Happiness.

Go to him, if you wish to meet him."

"سَنَطَحُ" يَرُدُّ الزَّكِيَّةَ إِلَى مَخْزَنِ أَخِيهِ .
 "سَنَطَحُ" يَسْأَلُ الشَّيْخَ : "أَلَا تَسْتَطِيعُ
 أَنْ تَذْهَبَ إِلَى حَظِّي لِصُحْبِهِ ؟"
 الشَّيْخُ يَقُولُ :

"أَنْتَ وَحَدَّكَ الْقَادِرُ عَلَى ذَاكَ :
 لَا يُصَحِّهِ - مِنْ نَوْمِهِ - أَحَدٌ سِوَاكَ"
 "سَنَطَحُ" يَقُولُ : "كَيْفَ أَصِلُ إِلَى حَظِّي ؟"
 الشَّيْخُ يَصِفُ لَهُ الطَّرِيقَ ، ثُمَّ يَقُولُ :
 "أَنْتَ عَازِفٌ مَاهِرٌ ، وَمُعَنٌّ بَارِعٌ .
 سَتَرَى عُودًا يَجْوَارُ حَظَّكَ النَّامِرُ .
 خُذِ الْعُودَ وَلَا تَكُفَّ عَنِ الْعَرْفِ وَالْغِنَاءِ ،
 حَتَّى يَصْحَى حَظُّكَ مِنْ نَوْمِهِ الطَّوِيلِ ."

Shantah returns the sack to his brother's store.

Shantah asks the old man : "Can't you go to my Luck to wake him up ?"

The old man says :
"You alone can do that.



No one except you can wake him up from his sleep."

Shantah says : "How can I reach my Luck ?"

The old man tells him the way and says :
"You are a skilful player and a clever singer.

You will find a lute by your sleeping Luck.

Pick the lute up and do not stop playing and singing till your Luck wakes up from his long sleep."

"شَنْطَحُ" يُسَافِرُ فِي فَجْرِ الْيَوْمِ التَّالِي .
 "شَنْطَحُ" يَمْشِي فِي طَرِيقِهِ إِلَى جَبَلِ السَّعَادَةِ .
 "شَنْطَحُ" يَمْشِي فِي طَرِيقِهِ أَيَّامًا وَلَيَالِي .
 "شَنْطَحُ" يَمْشِي وَلَا يَنَامُ إِلَّا قَلِيلًا .
 أَرْبَعَةَ عَشَرَ يَوْمًا قَضَاهَا فِي سَفَرِهِ .
 فِي صَبَاحِ الْيَوْمِ الْخَامِسِ عَشَرَ "شَنْطَحُ"
 يَصِلُ إِلَى وَادِي الْأَسُودِ .
 "شَنْطَحُ" يَمْشِي فِي وَادِي الْأَسُودِ .
 أَسَدُ الْوَادِي يَرَاهُ .
 أَسَدُ الْوَادِي يَفْتَرِبُ مِنْهُ .
 "شَنْطَحُ" لَا يَرَى أَسَدَ الْوَادِي .
 "شَنْطَحُ" مَشْغُولُ الْفِكْرِ بِحَظِّهِ النَّائِمِ .

Next day Shantah leaves at dawn.

Shantah goes on his way to the Mountain of Happiness.

Shantah travels for days and nights.

Shantah keeps travelling with little sleep.



He travels for fourteen days.

On the morning of the fifteenth day, Shantah reaches the Valley of Lions.

Shantah proceeds through the Valley of Lions.

The Lion of the Valley sees him.

The Lion of the Valley approaches him.

Shantah does not see the Lion of the Valley.

Shantah's mind is preoccupied with his sleeping Luck.

"أَسَدُ الْوَادِي يَغْتَرِضُ طَرِيقَ شَنْطَحٍ
 شَنْطَحٌ يَصْحَى مِنْ تَفْكِيرِهِ .
 "أَسَدُ الْوَادِي يُسَلِّمُ عَلَى شَنْطَحٍ
 شَنْطَحٌ يَرُدُّ السَّلَامَ ، فِي آدَبٍ وَاخْتِرَاءٍ
 "أَسَدُ الْوَادِي يَسْأَلُهُ عَنْ غَايَتِهِ ، فَيُخْبِرُهُ بِقِصَّتِهِ .
 "أَسَدُ الْوَادِي يَتَعَجَّبُ . "أَسَدُ الْوَادِي يَقُولُ :
 "شِبْلُ الْعَرِينِ مَرِيضٌ : جَوْعَانٌ ، جَوْعَانٌ :
 دَائِمًا جَوْعَانٌ : مَهْمَا يَأْكُلُ لَا يَشْبَعُ !
 لِي عِنْدَكَ رَجَاءٌ يَا شَنْطَحُ : حِينَ يَصْحَى
 حَظُّكَ مِنْ نَوْمِهِ ، إِسْأَلُهُ عَنْ دَوَاءٍ يَشْفِي
 وَلَدِي شِبْلَ الْعَرِينِ ، مِنْ مَرَضِهِ .
 شَنْطَحٌ يَقُولُ : "لَكَ مَا تُرِيدُ . " ثُمَّ يُوَدِّعُهُ .

The Lion of the Valley stands in Shantah's way.

Shantah is roused from his preoccupation.

The Lion of the Valley greets Shantah.

Shantah returns his greeting politely and respectfully.



The Lion of the Valley asks him about the object of his journey.

Shantah tells him his story.

The Lion of the Valley is amazed.

The Lion of the Valley says :

“The “cub of the den” is sick. Hungry ! Hungry ! Always hungry. However much he eats, he is never satisfied.

I want you to do me a favour, Shantah. When your Luck wakes up from his sleep, ask him for a medicine which will cure my son the “cub of the den”, of his sickness.”

Shantah says : “You will have your wish”, and bids him good-bye.

”شَطْحٌ” يَسْتَأْنِفُ السَّيْرَ فِي طَرِيقِهِ إِلَى

جَبَلِ السَّعَادَةِ .

”شَطْحٌ” يُوَاصِلُ السَّيْرَ لَيْلَ نَهَارَ .

ثَمَانِيَةَ عَشَرَ يَوْمًا قَضَاهَا بَعْدَ أَنْ تَرَكَ

وَادِي الْأَسُودِ .

شَرَى كَمْ يَوْمًا قَضَى فِي رِحْلَتِهِ مُنْذُ

خَرَجَ مِنْ بَلَدَتِهِ ؟

فِي ضُحَى الْيَوْمِ التَّالِيِ ، ”شَطْحٌ” شَافَ

ثَلَاثَةَ رِجَالٍ يَتَحَدَّثُونَ .

كَانُوا ثَلَاثَةَ إِخْوَةٍ مِنَ الزُّرَّاعِ .

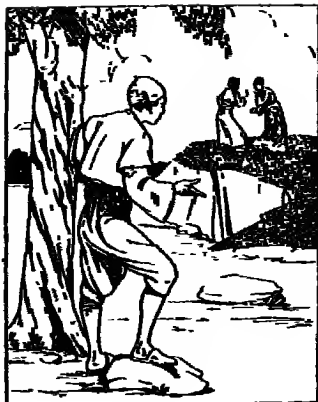
”شَطْحٌ” يَمْشِي فِي طَرِيقِهِ إِلَيْهِمْ .

”شَطْحٌ” يَقْتَرِبُ مِنْهُمْ .

Shantah resumes
his journey to the
Mountain of Happiness.

Shantah goes on
travelling day and night.

He spends eighteen
days, after leaving the
Valley of Lions.



I wonder how many days he has been
travelling since he left his home town ?

During the forenoon of the next day,
Shantah sees three men talking.

They were three farmer brothers.

Shantah goes up to them.

Shantah approaches them.

"سَنَطَحُ" يُسَلِّمُ عَلَى الزُّرَّاعِ الثَّلَاثَةِ .
 الزُّرَّاعُ الثَّلَاثَةُ يُرَحِّبُونَ بِهِ وَيَسْأَلُونَهُ
 عَنْ غَايَتِهِ . "سَنَطَحُ" يُخْبِرُهُمْ بِقِصَّتِهِ .
 الزُّرَّاعُ يَقُولُونَ لَهُ : "نَحْنُ إِخْوَةٌ ثَلَاثَةٌ .
 كُلُّ وَاحِدٍ مِنَّا لَهُ أُسْرَةٌ كَبِيرَةٌ .
 أَوْلَادُنَا كَثُرَ عَدَدُهُمْ وَزَادَتْ مَطَالِبُهُمْ .
 الْفَقْرُ أَشْتَدَّ بِنَا .
 أَصْبَحْنَا لَا نَحْصِلُ عَلَى حَاجَتِنَا مِنَ الْقُوتِ
 إِلَّا بَعْدَ تَعَبٍ شَدِيدٍ .
 لَنَا عِنْدَكَ رَجَاءٌ : إِسْأَلْ حَظَّكَ حِينَ
 يَصْحَى : مَاذَا نَصْنَعُ لِنُفَرِّجَ كُرْبَتَنَا ؟"
 "سَنَطَحُ" يَقُولُ : "لَكُمْ مَا تَرِيدُونَ ثُمَّ يُودِّعُهُمْ .

Shantah greets the three farmers.

The three farmers welcome him and ask him about the object of his journey. Shantah tells them his story.

The farmers say to him : " We are three brothers. Each of us has a big family.



Our children have increased in number, and their wants have increased.

We are getting much poorer.

We have become unable to obtain the food we need, except with great difficulty.

We want a favour from you. When your Luck wakes up, ask him what we can do to relieve our 'distress.'

Shantah says: "You will have your wish" and bids them good-bye.

شَطَحٌ يَسْتَأْنِفُ أَسْئِرَ أَيَّامًا
وَأَسَابِيعَ .

شَطَحٌ يَصِلُ إِلَى مَدِينَةٍ كَبِيرَةٍ .

شَطَحٌ يَمُرُّ بِدُكَانٍ خَيَاطٍ .

شَطَحٌ يُحْيِيهِ .

الْخَيَاطُ يَرُدُّ التَّحِيَّةَ .

الْخَيَاطُ يُرَحِّبُ بِهِ، وَيَسْأَلُهُ عَنْ غَايَتِهِ .

شَطَحٌ يُحَدِّثُ الْخَيَاطَ بِقِصَّتِهِ .

الْخَيَاطُ يَقُولُ : " قِصَّتُكَ تُعْجِبُ

الْمَلِكَ بِهَرَمَانَ إِذَا سَمِعَهَا . "

Shantah resumes his journey for days and weeks.

Shantah arrives at a big city.

Shantah passes a tailor's shop.

Shantah greets the tailor.



The tailor returns his greeting.

The tailor welcomes him, and asks him about the object of his journey.

Shantah tells his story to the tailor.

The tailor says : " Your story will please King Bahraman, if he hears it."

سَنَطَحُ يَذْهَبُ إِلَى الْمَلِكِ .

الْمَلِكُ يَسْمَعُ قِصَّةَ سَنَطَحٍ .

الْمَلِكُ يَقُولُ :

كُلُّ شَيْءٍ هُنَا عَلَى أَحْسَنِ حَالٍ .

وَلَكِنْ مِنْذُ أَيَّامٍ ، ظَهَرَتْ جَمَاعَةٌ مِنْ

الْأَشْرَارِ عَجَزَتْ عَنْ تَأْذِيهِمْ .

لِي رَجَاءٌ : إِسْأَلِ حَظَّكَ حِينَ يَصْحَى :

مَاذَا أَصْنَعُ لِأُخَلِّصَ الْبِلَادَ مِنْ شَرِّهِمْ ؟

سَنَطَحُ يَقُولُ : لَكَ مَا تُرِيدُ . ثُمَّ يُوَدِّعُهُ .

**Shantah goes to
the king.**

**The king listens to
Shantah's story.**

**The king says :
" Everything here
is at its best .**



**But a few days ago there appeared a
group of wicked people whom I have failed
to punish.**

**I want a favour. Ask your Luck, when he
wakes up, what I can do to save the country
from their evil."**

**Shantah says : "You will have your wish",
and bids him good-bye.**

"شَطْحٌ" يَسْتَأْنِفُ السَّيْرَ .
 "شَطْحٌ" يَصِلُ إِلَى جَبَلِ السَّعَادَةِ .
 "شَطْحٌ" يَصْعَدُ إِلَى الْقِمَّةِ .
 "شَطْحٌ" يَرَى حَظَّهُ فِي قِمَّةِ الْجَبَلِ .
 الْحَظُّ نَائِمٌ : عَيْنَاهُ مُغْمَضَتَانِ .
 "شَطْحٌ" يُسْرِعُ إِلَى حَظِّهِ النَّائِمِ لِصِحِّهِ .
 "شَطْحٌ" يُنَادِي الْحَظَّ . الْحَظُّ لَا يَسْمَعُ .
 "شَطْحٌ" يَتَعَجَّبُ : مَا بَالُ حَظِّهِ نَائِمًا
 لَا يَسْتَجِيبُ لِنِدَائِهِ وَلَا يَسْتَمِعُ إِلَى دُعَائِهِ .
 "شَطْحٌ" يَرَى الْعُودَ بِجِوَارِ حَظِّهِ النَّائِمِ .
 "شَطْحٌ" يَذْكُرُ النَّصِيحَةَ الَّتِي سَمِعَهَا مِنْ
 حَظِّ أَخِيهِ .

Shantah resumes his journey.

Shantah reaches the Mountain of Happiness.

Shantah climbs to the top.

Shantah sees his **Luck** at the top of the mountain.



His **Luck** is asleep ; his eyes are closed.

Shantah hurries towards his sleeping **Luck** to wake him up.

Shantah calls his **Luck**. His **Luck** does not hear.

Shantah wonders why his **Luck** is asleep, and does not answer his call, or hear his summons.

Shantah sees the lute beside his sleeping **Luck**.

Shantah remembers the advice given to him by his brother's **Luck**.

”سَنَطَحُ“ يَأْخُذُ الْعُودَ : يَعْرِفُ وَيُعْنَى .
”سَنَطَحُ“ عَارِضٌ مَاهِرٌ . ”سَنَطَحُ“ مُعَنَّ بَارِعٌ .
الْحَظُّ لَا يَزَالُ نَائِمًا .

”سَنَطَحُ“ لَا يَكْفُ عَنِ الْعَرَفِ وَالْغِنَاءِ .
”سَنَطَحُ“ يُرَاقِبُ حَظَّهُ النَّائِمَ .

يَا لَلدَّهْشَةِ ! مَا أَعْجَبَ مَا يَرَى !
الْحَظُّ يَتَحَرَّكُ . الْحَظُّ يَفْتَحُ عَيْنَيْهِ .
الْحَظُّ يَصْحَى مِنَ النَّوْمِ .

الْحَظُّ يُظْهِرُ إعْجَابَهُ بِعَرْفِهِ وَغِنَائِهِ .
الْحَظُّ يَقُولُ : ”أَحْسَنْتَ ، يَا سَنَطَحُ“ .
أَنَا صَحِيحٌ . أَنَا أَشْهُرُ عَلَى مَصْلَحَتِكَ
كَمَا يَشْهُرُ أَخِي عَلَى مَصْلَحَةِ أَخِيكَ .

Shantah takes up the lute. He plays and sings.

Shantah is a skilful player. **Shantah** is a clever singer.

His Luck is still asleep.

Shantah does not stop playing or singing

Shantah watches his sleeping **Luck**.

Behold ! What a wonderful sight !

His Luck moves. **His Luck** opens his eyes.

His Luck awakes from sleep.

His Luck seems pleased with **Shantah's** playing and singing.

His Luck says : "Well done, **Shantah**, I have woken up. I guard your interest, the same as my brother guards your brother's interest."



شَنْطَحُ "يَحْمَدُ اللَّهَ ، عَلَى نَجَاحِ مَسْعَاهُ .
 شَنْطَحُ "يُخِيرُ حَظَّهُ الصَّاحِي بِمَا يَطْلُبُهُ
 أَسَدُ الْوَادِي وَالزَّرَاعُ الثَّلَاثَةُ وَبَهْرَمَانُ .
 الْحَظُّ الصَّاحِي يُخِيرُهُ بِجَوَابِ مَا سَأَلَ :
 يَصِفُ لَهُ الدَّوَاءَ الَّذِي يَشْفِي "شَيْبَلُ الْعَرِينِ"
 مِنَ الْجُوعِ . وَيُخِيرُهُ بِمَا يَصْنَعُهُ الزَّرَاعُ
 الثَّلَاثَةُ الْفُقَرَاءُ ، لِيُصْبِحُوا أَغْنِيَاءَ .
 ثُمَّ يُحَدِّثُهُ بِحَقِيقَةِ "بَهْرَمَانِ" .
 شَنْطَحُ "يَذْهَبُ إِلَى قَصْرِ "بَهْرَمَانِ" .
 شَنْطَحُ "يُخِيرُ "بَهْرَمَانُ" بِمَا سَمِعَهُ .
 شَنْطَحُ "يَقُولُ : "مَا أَعْجَبَهَا قِصَّةٌ !
 سَأَلْتُ حَظِّي فَقَالَ :

Shantah thanks God for the success of his effort.

Shantah tells his woken Luck about the requests of the Lion of the Valley, the three farmers, and Bahraman.



His woken Luck gives him the answers to his requests.

He prescribes medicine which will cure the "cub of the den" of hunger. He tells him what the three poor farmers should do in order to become rich.

Then he talks to him of the truth about Bahraman.

Shantah goes to the palace of Bahraman. Shantah tells Bahraman what he has heard. Shantah says : "What a wonderful story ! I asked my Luck, so he said :

"الْمَلِكُ سِرْحَانُ" يَتَمَنَّى أَنْ يَرْزُقَهُ اللَّهُ
 غُلَامًا يَخْلُقُهُ بَعْدَ مَوْتِهِ. عَلَى عَرْشِ مَمْلَكَتِهِ ،
 زَوْجَتُهُ تَلِدُ بَهْرَمَانَ . "سِرْحَانُ" يُعْلِنُ أَنَّهُ
 رَزِقَ غُلَامًا . "بَهْرَمَانُ" تَجْلِسُ عَلَى
 عَرْشِ أَبِيهَا بَعْدَ مَوْتِهِ . بَهْرَمَانُ فَتَاةٌ
 وَدَيِّعَةٌ . وَدَاعَتْهَا أَطْمَعَتِ الْأَشْرَارَ .
 خَيْرٌ لِلْفَتَاةِ أَنْ تُخْبِرَ شَعْبَهَا بِحَقِيقَتِهَا ،
 ثُمَّ تَخْتَارَ لَهَا زَوْجًا يُعَاوِنُهَا .
 "بَهْرَمَانُ" يَقُولُ : "أَنْتِ أَوْلَى بِالْمُلْكِ مِنِّي .
 أَنْتِ عَرَفْتَ سِرِّي وَأَخْلَصْتَ فِي نَصْحِي .
 أَنَا لَا أَخْتَارُ زَوْجًا سِوَاكِ ."
 "شَنْطُحُ" يَقُولُ : "لَا حَاجَةَ لِي بِذَلِكَ ."

'King Serhan wishes that God may bless him with a boy to succeed him on the throne of his kingdom after his death.



His wife gives birth to Bahraman. Serhan announces that he has been blessed with a boy. Bahraman accedes to the throne after her father's death. Bahraman is a gentle maiden. Her gentleness made the wicked people take advantage of her.

It would be better for a maiden to tell her people the truth about herself, then choose a husband to help her'."

Bahraman says : "You are more fit to rule than I.

You knew my secrets and gave me sincere advice.

I choose no husband other than you."

Shantah says : "I am in no need of this."

"شَطْحٌ" يَسْتَأْنِفُ الرَّحِيلُ .
 "شَطْحٌ" يُقَابِلُ الزَّرَاعَ الثَّلَاثَةَ .
 الزَّرَاعُ يَسْأَلُونَهُ عَمَّا قَالَهُ الْحَظُّ .
 "شَطْحٌ" يَقُولُ : " أَنْتُمْ تُوَاصِلُونَ الْعَمَلَ
 لَيْلَ نَهَارٍ ، لِتَحْصُلُوا عَلَى الْقُوتِ . تَعَالَوْا
 أُرْسِدْكُمْ إِلَى كَنْزٍ مَفْلُوءٍ بِالذَّهَبِ " .
 الزَّرَاعُ يَعْتُرُونَ عَلَى الْكَنْزِ .
 الزَّرَاعُ يَقُولُونَ : " أَنْتَ وَحْدَكَ صَاحِبُ الْكَنْزِ .
 أَنْتَ رَبُّنَا مِنْذُ الْيَوْمِ . الْحَظُّ أَقْبَلَ
 لَمَّا أَقْبَلْتَ عَلَيْنَا " . "شَطْحٌ" يَقُولُ :
 " مَاذَا أَصْنَعُ بِالْكَنْزِ بَعْدَ أَنْ حَافَتْنِي
 التَّوْفِيقُ وَصَحِيحِي حَظِّي مِنْ تَوَمِهِ الْعَمِيقِ ؟

Shantah resumes his travelling.

Shantah meets the three farmers.

The farmers ask him what his Luck said.

Shantah says : "You keep on working day and night in order to earn your bread. Come, let me show you a golden treasure."



The farmers find the treasure.

The farmers say : " You alone are the owner of the treasure.

From to-day you are our chief. Luck came with you, when you came to us." Shantah says :

"What good is the treasure to me, now that I have become fortunate, and my Luck has woken up from his deep sleep ?"

شَنْطَحٌ يَسْتَأْنِفُ السَّيْرَ . شَنْطَحٌ يَصِلُ إِلَى
 وَادِي الْأَسَدِ . شَنْطَحٌ يُقَابِلُ أَسَدَ الْوَادِي .
 شَنْطَحٌ يَرَى شَيْبَلُ الْعَرِينِ بِجَوَارِ أَبِيهِ .
 شَنْطَحٌ يُحَيِّيهِمَا وَيُسَلِّمُ عَلَيْهِمَا .
 أَسَدُ الْوَادِي وَ شَيْبَلُ الْعَرِينِ يُسَلِّمَانِ عَلَى
 شَنْطَحٍ ، وَيُرَدَّانِ التَّحِيَّةَ بِأَحْسَنَ مِنْهَا .
 أَسَدُ الْوَادِي فَرَحَانُ بِعَوْدَةِ شَنْطَحٍ .
 شَيْبَلُ الْعَرِينِ فَرَحَانُ بِعَوْدَةِ شَنْطَحٍ .
 شَنْطَحٌ فَرَحَانُ بِإِلْقَاءِ أَسَدِ الْوَادِي
 وَ شَيْبَلِ الْعَرِينِ .
 شَنْطَحٌ فَرَحَانُ : حَظُّهُ الصَّاحِي يَنْشَهُرُ
 عَلَيْهِ وَيَرْعَاهُ ، وَيُحَقِّقُ لَهُ كُلَّ مَا يَتَمَنَّاهُ .

Shantah resumes
his travelling.

Shantah reaches the
Valley of Lions.

Shantah meets the
Lion of the Valley.

Shantah sees the
"cub of the den"
beside his father.



Shantah greets them and shakes hands
with them.

The Lion of the Valley and the "cub of
the den" shake hands with Shantah and return
his greeting with a better one.

The Lion of the Valley is pleased at the
return of Shantah.

The "cub of the den" is pleased at the
return of Shantah.

Shantah is pleased to meet the Lion of the
Valley and the "cub of the den"

Shantah is glad. His woken Luck guards
him, takes care of him, and grants all his wishes.

أَسَدُ الْوَادِي يَقُولُ : "مَاذَا صَنَعْتَ يَا شَنْطُحُ ؟"
 فَيُخْبِرُهُ بِقِصَّتِهِ ، مُنْذُ رَحِيلِهِ إِلَى عَوْدَتِهِ .
 أَسَدُ الْوَادِي وَشَيْبَلُ الْعَرِينِ يُضْغِيَانِ إِلَى
 حَدِيثِهِ وَيَسْتَعْجِبَانِ مِمَّا يَسْمَعَانِ .
 أَسَدُ الْوَادِي يَقُولُ : "هَلْ سَأَلْتَ حَظَّكَ
 عَنْ دَوَاءٍ يَشْفِي وَلَدِي مِنْ جُوعِهِ ؟"
 مَاذَا قُلْتَ ؟ وَبِمَاذَا أَجَابَ ؟
 "شَنْطُحُ" يَقُولُ : "أَخْبَرْتُهُ أَنَّ شَيْبَلَ الْعَرِينِ
 جَوْعَانُ : مَهْمَا يَأْكُلُ لَا يَشْبَعُ ."
 الْحَظُّ قَالَ : "يُشْفَى إِذَا أَكَلَ لَحْمَ غِيٍّ أَمْحَقَ ."
 شَيْبَلُ الْعَرِينِ يَقُولُ : "وَجَدْنَا الدَّوَاءَ يَا أَبِي ."
 أَسَدُ الْوَادِي يَقُولُ : "صَدَقْتَ ، يَا وَلَدِي ."

The Lion of the Valley says : " What have you done, Shantah ? "

So he tells him the whole story from start to finish.

The Lion of the Valley and the "cub of the den" listen to his talk and wonder about what they hear.



The Lion of the Valley says : " Have you asked your Luck about a medicine which will cure my son of his hunger ?

What did you say ? And what did he answer ? "

Shantah says : " I told him that the "cub of the den" was hungry, and however much he ate he was never satisfied.

My Luck said : ' He will be cured if he eats the flesh of an idiot '."

The "cub of the den" says : " We have found the medicine, father."

The Lion of the Valley says : " You are right, my son."

أَسَدُ الْوَادِي كَانَ يَبْحَثُ عَنْ دَوَاءٍ يَشْفِي
 وَلَدَهُ مِنَ الْجُوعِ . الْآنَ عَرَفَ الدَّوَاءَ .
 أَتَرَاهُ يُضَيِّعُ الْفُرْصَةَ كَمَا ضَيَّعَهَا "سَنْطَحُ" ؟
 أَسَدُ الْوَادِي ذِكْرِي "عَاقِلٌ" : يَعْلَمُ أَنَّ
 الْفُرْصَةَ إِذَا ضَاعَتْ لَا تَعُودُ .
 الْفُرْصَةُ لَا يُضَيِّعُهَا إِلَّا غَيٌّ أَخْمَقُ .
 "سَنْطَحُ" غَيٌّ أَخْمَقُ : عَرَضَ نَفْسَهُ لِلتَّهْلُكَةِ ،
 بَعْدَ أَنْ ضَيَّعَ كَنْزًا وَمَمْلَكَةً .
 فُرْصَتَانِ ضَيَّعَهُمَا ! مَاذَا يُرِيدُ بَعْدَهُمَا ؟
 الْحِظُّ يَنْسَ مِنْ نَجَاحِهِ ، ، فَعَادَ إِلَى تَوْبِهِ .
 أَسَدُ الْوَادِي يَفْتَرِسُ الشَّاعِسَ الْمَسْكِينِ
 وَيَقْدِّمُ لَحْمَهُ دَوَاءً لِوَلَدِهِ "سَبِيلِ الْعَرِينِ" .

The Lion of the Valley has been looking for a medicine to cure his son of hunger. Now he knows the medicine.

Will he lose the chance as Shantah did?

The Lion of the Valley is intelligent and wise. He knows that the chance will not return, if it is lost.



No one but a complete idiot loses his chance.

Shantah is a complete idiot. He is exposing himself to death, after he has lost a treasure and a kingdom.

He has lost two chances. What more does he want ?

His Luck lost hope of his success, so he went to sleep again.

The Lion of the Valley attacks the miserable creature, and offers his flesh as medicine to his son, the "cub of the den"



مكتبة الكيلاني للأطفال

أول مؤسسة عربية لتثقيف الطفل

١٥٠ قصة شكلية مضمّنة

مُتَّجِة من رياض الأطفال إلى التوجيهية

الطبعة [إصدار ٢٢ شمع مسكوكات] ١٤١٨ هـ
[إصدار ٧٨ شارع البساتين] ١٤١٨ هـ



مَجْمُوعَاتُهَا : نُسَارُ التَّلِيدِ فِي تَحْوِ مَائَةِ وَخَمْسِينَ قِصَّةً ، رَائِلَةً
الصُّورِ ، بِدِيَمِهِ الْإِخْرَاجِ ، مُتَدَرِّجَةً بِهِ مِنْ رِيَاضِ الْأَطْفَالِ إِلَى حِمَامِ
التَّعْلِيمِ النَّاتِي . ثُمَّ تُسَلِّهُ إِلَى مَكْتَبَةِ الْكِيلَانِيِّ لِلشَّبَابِ
مَادَّتُهَا : تَقْوَمُ النَّظْمُ ، وَتَرْبِي النَّهْنُ ، وَتُعَلِّمُ الْأَدَبَ
فَتُهَا . يَشَوِّقُ الْقَارِئَ وَيُسَيِّدُهُ ، وَيَجَبُّ الْكِتَابَ إِلَيْهِ .
لُعْنَتُهَا تُنَمِّي مَلَكَةَ التَّخْيِيرِ ، وَتَطْبَعُ اللِّسَانَ عَلَى فَصِيحِ الْيَانِ .
قَوْرُهُ رَشِيدَةٌ ، أَجْمَعُ عَلَى تَأْيِيدِهَا وَزُرَّاءُ التَّرْبِيَةِ وَرَعْمَاءُ التَّعْلِيمِ
وَقَادَةُ الرَّأْيِ فِي الشَّرْقِ ، وَكِبَارُ الْمُسْتَشْفِرِينَ وَأَعْلَامُ التَّرْبِيَةِ فِي الْغَرْبِ .
أَوَّلُ مَكْتَبَةٍ عَرَبِيَّةٍ عُنِيَتْ بِنَشِئَةِ الطِّفْلِ عَلَى أَحَدَثِ أُسُسِ
التَّرْبِيَةِ الْعَصِيْبَةِ . تَوَالَتْ مَلَمَاتُهَا الْمَرِيْثَةُ ، فَتَحَفَّتْ بِهَا الْحِيلُ
الْجَدِيدُ فِي بِلَادِ الْمُرُوءَةِ ، وَلَمْ يَحُلْ مِنْهَا نَيْبُ عَرَبِيٍّ .
تُرْجِمَتْ إِلَى أَكْثَرِ اللُّغَاتِ الشَّرْقِيَّةِ وَتُعَمِّسُ اللُّغَاتِ الْغَرْبِيَّةِ .
مَدْرَسَةُ حُرَّةٍ ، إِذَا عَرَفَهَا التَّلِيدُ ، سَمَى إِلَيْهَا بِلا تَرْعِيْبٍ وَلَا تَرْهِيْبٍ
كَانَتْ أَكْثَرُ أُمْنِيَّةٍ لِلآمَاءِ ، وَهِيَ الْيَوْمَ أَشْغَى عِدَادَ قَطَائِ الْبُلَانَاءِ
صُنْدُوقُهَا أَكْثَرُ دُورِ النَّشْرِ فِي الشَّرْقِ .

Al-Kilany's Arabic Library for children.

The first Arabic institution for the cultural development of children

150 gradual vocalised and illustrated stories destined for classes from the kindergarten to the end of the secondary course.

Headquarters. 32, Hassan Ul-Akbar street.

Branch : 28, Al-Boustan street

Telephone : 50818

The library's collection of some 150 stories and fairy tales, beautifully produced and elegantly illustrated, accompanies the child from the kindergarten to the final year of the secondary education. From there it leads him to Al-Kilany's library for youth

Its subject-matter . Promotes character, develops the intellect, and teaches literature.

Its technique intensifies the reader's desire and interest and stimulates his love for reading.

Its language enriches the faculty of self-expression and rhetoric

In fact, it is a rational literary revolution which has won the support of most ministers of education, leaders of public opinion in the East, and well known orientalisists

The library was the first of its kind to follow the most modern methods of education in the Arabic speaking countries. The successive editions of its books have contributed a great deal towards the culture of the youth in the Arab East and have had access to every Arab home. In addition they have been translated into several Oriental, and some Occidental languages

In fact, they are in themselves a free institution which attracts the pupil without persuasion or intimidation

Kilany's Library was once the aspiration of every parent Today it is the children's most delightful food for thought It is published by the largest publishing houses in the East

ΠΑΙΔΙΚΗ ΑΡΑΒΙΚΗ ΒΙΒΛΙΟΘΗΚΗ "ΑΛ ΚΙΑΝΙ"

Τὸ πρῶτον ἀραβικὸν ἐκκαιδευτήριον διὰ τὴν πνευματικὴν μακάριον τοῦ παιδιοῦ — .

Περιλαμβάνει 150 διηγήματα τονισμένα καὶ εἰκονογραφημένα διὰ τοὺς μαθητάς, ἀπὸ τοῦ νηπιαγωγείου μέχρι καὶ τοῦ ἄλλου τῆς Μέσης Ἐκπαίδευσως.—

Κυρία Ἑδρα . 32 Χάσαν Ἑλ Ἀκμπρ —

Κλάδος . 28, Ὁδὸς Ἑλ Μπουσιάν. — Τηλ.φ. 50818

Ἡ Βιβλιοθήκη "ΑΛ ΚΙΑΝΙ" : Περιλαμβάνει 150 ἱερὰ διηγήματα, κομψῶς εἰκονογραφημένα καὶ ὑπέρρογα εἰς ἱερὰ νισιν. — Παρακολουθεῖ τὸν μαθητὴν ἀπὸ τοῦ παιδοεργείου μέχρι τῆς τελευταίας τάξεως τῆς Μέσης Ἐκπαίδευσως, ἵνα τῆς ὁποίας τὸν μεταφέρει εἰς τὴν Βιβλιοθήκην Κιάνι δι' ἱερῶν —

Διδασκομένη Ὑλ. Τὰ ὑπὸ τῶν διηγημάτων τοιαῦτα ἐξετάζόμενα θέματα τελειοποιεῖ τὴν διαπαιδαγώγησιν ἀναπτύσσουσιν τὴν εὐφυΐαν καὶ διδάσκουσιν τὴν φιλολογίαν.—

Τεχνικὴ. Γοητεύουσιν τὸν ἀναγνώστην, ἀναπτύσσουσιν τὸ ἰνδιβιδυϊκόν του καὶ διεγείρουν τὴν ἀγάπην του πρὸς τὰ γράμματα.—

Δεξιόλογιον Ἀναπτύσσουσιν τὸ χάρισμα τῆς ἐκφράσεως καὶ συμβάλλουσιν εἰς τὴν εὐχέρειαν τῆς προφορᾶς.—

Πρόκειται περὶ μιᾶς κεφαιτισμένης παιδαγωγικῆς ἰσπανισμοῦ, τὴν ὁποίαν πολλοὶ Ἑκπαιδευτοὶ τῆς Παιδείας, ἀρχηγοὶ τῆς Ἐκπαίδευσως καὶ τῆς δημοσίας γνώμης ἐν τῇ Ἀνατολῇ, ὥς καὶ οἱ μεγάλοι ἀνατολισταὶ καὶ παιδαγωγοὶ τῆς Δύσεως, ὁμοφώνως ὡς ἐστήριξαν.—

Εἶναι ἡ πρώτη ἀραβικὴ βιβλιοθήκη ἣτις δίδει εἰς τὸ παιδί πλεόν συγκροτοὺς μεθόδους Ἐκπαίδευσως.—

Αἱ ἀραβικαὶ ἐκδόσεις τῆς κολλεκλασιῶνται καὶ διδόνται εἰς τὰς νέας γενεὰς τῶν ἀραβικῶν χωρῶν μίαν σοβαρὰν μάθησιν.— Ἐξίσκοιται σὲ κάθε σπίτι.—

Τὰ διηγήματα τῆς μεταφράσθησαν εἰς τὰς περισσεύουσας τῶν ἀνατολικῶν γλωσσῶν καὶ εἰς ὠρισμένας ἐκ τῶν δυτικῶν —

Πρόκειται περὶ μιᾶς ἐλευθέρου σχολῆς, εἰς τὴν ὁποίαν ὁ μαθητὴς προστρέχει ἀπόβας καὶ ἀνευ παιδαναγκασμοῦ —

Ἦτο ἡ αἰὶν ἀγαπητὴ εὐχὴ τῶν γονέων καὶ εἶναι σήμερον ἡ πλεόν καὶ ἀλλήλος πνευματικὴ τροφή διὰ τὰ παιδιά.—

Ἐξεδόθησαν ὑπὸ τῶν μεγαλειτέρων ἐκδοτικῶν οἰκῶν τῆς Ἀνατολῆς —

BIBLIOTECA - AL KILANI -

PER BAMBINI

La prima istituzione araba per la formazione culturale del bambino

Comprende 150 racconti vocalizzati ed illustrati con testi graduati dalla classe preparatoria (asilo infantile) ai licci ed istituti medi superiori.

Sede Centrale - Via Hasan el Akbar N° 32
Cairo

Succursale - Via El Bustan N° 28 Cairo (tel. 50818)

La « Biblioteca al Kilani » comprende una raccolta di circa 150 racconti divertenti riccamente illustrati e presentati in bella forma tipografica che accompagnano l'alunno dalla classe preparatoria fino alla fine degli studi secondari per poi portarlo alla Biblioteca al Kilani per la gioventù.

Gli argomenti trattati in questi racconti formano il carattere del lettore ne sviluppano l'intelligenza e gli insegnano la letteratura.

La tecnica dei racconti mira ad incantare e a divertire il lettore stimolandone l'amore per la lettura.

La lingua in cui sono scritti i racconti permette di arricchire il vocabolario del lettore abituandolo ad esprimersi correttamente e con uno stile elegante.

La Biblioteca al Kilani costituisce una illuminata rivoluzione a cui hanno dato il loro assenso ed appoggio in Oriente, vari Ministri dell'Istruzione, personalità del campo dell'insegnamento dei giovani della pubblica opinione, e in Occidente i più noti orientalisti e gli specialisti nel campo dell'istruzione.

La « Biblioteca al Kilani » la prima del genere nel mondo arabo vuole che il fanciullo cresca secondo i più moderni sistemi di educazione.

Le edizioni in lingua araba della « Biblioteca al Kilani » sono ormai numerose ed hanno permesso alle nuove generazioni nei Paesi arabi di ritirarsi in nessuna casa araba mancando i volumetti della « Biblioteca al Kilani ».

I racconti della « Biblioteca al Kilani » sono stati tradotti nella maggior parte delle lingue orientali ed in alcune lingue occidentali.

La « Biblioteca » è una scuola privata quando l'allievo la conosce, si accorge senza bisogno di costrizioni o intimidamente.

Essa era la maggiore aspirazione dei padri ed è oggi il « culto culturale » più appetitoso per i figli.

La « Biblioteca al Kilani » viene pubblicata dalla marjoun Case edinci di Oriente.

Librairie "AL KILANY" Pour Enfants

La première institution arabe pour la formation culturelle de l'enfant

150 contes vocalisés et illustrés

Destinés aux élèves, de la classe enfantine jusqu'au baccalauréat

Siege Principal 32 Rue Hassan El Akbar
Bruche 28 Rue Al Boustane Tel. 50818

Collection Elle comprend environ 150 contes divertissants pour l'enfant également illustrés et magnifiquement présentés. Elle accompagne l'élève du jardin d'enfants jusqu'à la fin de l'enseignement secondaire. De là, elle l'amène à la bibliothèque Kilany pour adultes.

Matière Les sujets que traitent ces contes perfectionnent la conduite, développent l'intelligence et enseignent la littérature.

Art Ils charment le lecteur, l'intéressent et stimulent son amour de la lecture.

Vocabulaire Ils développent le don de s'exprimer et contribuent à une réelle facilité d'élocution.

C'est une révolution pédagogique éclairée que les Ministres de l'Instruction Publique, les dirigeants de l'enseignement et de l'opinion en Orient, les grands Orientalistes et éducateurs de l'Occident, ont été unanimes à appuyer.

C'est la première bibliothèque arabe à inculquer à l'enfant les méthodes d'enseignement les plus modernes.

Ses éditions arabes se succèdent et donnent aux nouvelles générations des pays arabes une solide culture. Elles ont accès à toutes les maisons.

Ces contes ont été traduits dans la plupart des langues orientales et en certaines langues occidentales.

C'est une école libre à laquelle l'enfant accourt sans contrainte ni intimidation.

C'était le vœu le plus cher des parents, et c'est aujourd'hui la plus savoureuse nourriture culturelle pour les enfants.

Ils ont été publiés par les plus grandes maisons d'édition en Orient.

Excerpts from reviews
of Al Kilany's Library

The Poet Ibrahim Abdul Kader El Mazni said .

The main features which stand out in Kilany's books are simplicity of expression, accuracy of vocabulary and exactness of meaning. In a word, his sound and facile pen, avoids all that is strange or archaic, guiding the child along a perfectly graduated path

Moreover, complete vocalisation is a guarantee against error, and elaborate illustrations are most conducive to reading . "

Dr Ali Mustafa Musharrafa said

" .. I sincerely hope that the day will come when our young scholars will know good Arabic by instinct. When this happens most of the credit will be due to Professor Kilany's books "

Prof Carlo Nallino said .

".. I offer the most unreserved commendation for the care you have devoted to the choice of the subject-matter in the first place, the expression in the second, and the size of the lettering in the third . and also in the plan which is designed to lead to perfect success by progress from the child to the adult in harmony with his development in years and attainments. I am likewise delighted to call attention to the delicacy and clearness which characterise the artistic pictures which adorn the pages of this series "

طلوب من الآراء
في مكتبة الكيلاني

الشاعر إبراهيم عبد القادر المازني قال :

.. وتتميز تواليف الكيلاني بالبساطة في التعبير ، والصحة في الألفاظ ، والرفق في التراكيب ، والدقة في الأداء ، والسلامة والسهولة ، مع اجتذاب كل غريب وناث ، ومع توثيق التدرج بالطفل .

هنا إلى الشكل الكامل حتى يؤمن الحظا ، والإكثار من الصور الحية المخرجة للقراءة ..

دكتور علي مصطفى مشرفة قال

... وإن لأرجو أن يأتي اليوم الذي تصير فيه اللغة العربية سليقة عند متعلمينا . فإذا قبض لما ذلك كان الفضل راجعا في معطاه إلى كتب الأستاذ الكيلاني ..

الأستاذ كارلو نالينو قال :

... وإن لأحيد أوى تحية ، تلك العناية التي بذلتها في انتقاء الموضوعات أولا ، والأساليب ثانيا ، وأحجام الحروف ثالثا ، وترتيب ذلك ترتيبا ينشئ نجاح تام من الأطفال إلى الشباب ، وحتى يندرجهم في أسنانهم ، ويشاركهم كإسرار أن أتوه بالرشاقة والوضوح ، اللذين يجلبان في في تلك الصور المدعة التي ازدانت بها هذه الكتب ..

To Kamil Kilany.
From Professor Carlo Nallino

*Professor in the University of Rome and Member of the
Academy of the Arabic Language*

Sir,

My heart has overflowed with joy to read during these last few years a considerable number of your publications by which you have formed the children's library.

If my conviction is true, you are undoubtedly unmatched in the sphere of children's publications in the entire Arabic World, for I know of no rival to you in this sphere in any country where the letter *dal* (دالة) is uttered.

Your books have combined skilful entertainment with excellent style and abundant informations. I can find no equal to them except among the books studied in addition to the curriculum in the schools of Europe, for stimulating a love of reading and entertainment in the minds of children and young people, just as they stimulate in them — in addition to this — the love of reflection, and prepare the way for it. I feel sure that your books have filled this void in the world of pedagogy in the East by this ideal method, for the attraction of these stories does not lose its beauty and charm. Everything in it shows perfect taste, as it is outstanding in its excellent choice of subject-matter, in the soundness and accuracy of its expression, and in the simplicity of its language, while its phraseology and the choice of its vocabulary are well-designed for showing the perfect fruit of the mature and true Arabic taste which pervades the whole.

I do not except from this the stories which you have derived from European literature, for the excellence of their style, their well-chosen vocabulary and their stamp of pure Arabic, leave no room for doubt that these tales are — in their form — essentially Arabic.

I offer the most unreserved commendation for the care you have devoted to the choice of the subject-matter in the first place, the expression in the second, and the size of the lettering in the third, and also in the plan which is designed to lead to perfect success by progress from the child to the adult in harmony with his development in years and attainments. I am likewise delighted to call attention to the delicacy and clearness which characterize the artistic pictures which adorn the pages of this series.

To conclude, I congratulate you most sincerely on this praiseworthy work, and pray from the bottom of my heart that this series may become widespread in all Arabic countries.

Nothing can be more worthy of these books than that every child should read them and every young person should profit by them and that every school and institution should teach them, nor could anything be fitter than that they should act as a guide for foreigners studying Arabic, who desire to attain this goal in the shortest way, and most direct method.

Please accept, Mr. Kilany, my sincerest good wishes and esteem

Carlo Nallino.



مكتبة الكتباني للأطفال

۳۲ شارع حسن الزکیرم عفتون
۳۸ شارع الستات ۵۰۸۱۸

والله ما اخرجته دار مكبته الاطفال
من مؤلفات كاهن كيلامي

مَكْتَبَةُ الْكِتَابِ لِوَرِيَا ضِ الْأَطْفَالِ



•	دعة الكار	•	شمثون الحمار	•	أيو خرووش
•	الامير متيس	•	عدو الممر	•	دميش العجيب
•	شنتح	•	الإرب والصاد	•	سغروب الخطا
•	التاخ مرمر	•	السلط كاك	•	أحلام بسمه
•	الإمرة لولة			•	ويجان الكلب

فالت شهر زاد

٥	شجرة الحباء	٣	التمسكان الحديدي	١	الاكتوبة
٧	عرلان الغابة	٣	الامرالحادي والفسور	٣	بنت الوزير
٧	الاميرة وردة	٣	الحواد الطيار	٣	لمير المعازيت
٧	السحاب الصغير	٥	عجينة وعجسه	٣	قاهر الجيادرة
١٥	عطبات الدنيا الثلاث	٥	كر التمرودل	٣	حصان الجو
١٥	الامر المسحور	٥	صائم الاعاجيب		

قصص الحبيب

قصص حيا

١	الحمار القاري	١	أحنا في بلاد الحبش	١٠	اللحمة المروءة	١
٢	ويرة السلطان	٢	سارق الحمار	١٠	السعيد حسن	٢
٣	سوق الشطار	٣	رميل العسل	١٠	أوب في العمر	٣

عجائب الهند

قصص الكلاب وترجمتها

	بالعربية والايتيرية	بالعربية والعريسة	الساحر الاحمر
٥	نمشون ودله		٣
٥	مور خروش وساطل القرد	٥ شمشون ودله	٨
٥	عفة وشيرة	٥ موروش وساطل القرد	١٠

(٤) لطلاب الحملة جسم خاص

(١١) تصان الى هذه الاسعار الحرة المرد والإسكان

۱۲) کل طالب علم مصحوب نصیحت لایست الہ .

۱۱۱) جميع المراسلات والصكوك (الشيكات) ترسل باسم وشاد كامل كيلاني.

قالت شهر زاد بقلم كامل كيلاني

- ١ الاكلوبة
٣ بنت الوزبر
أمير العقارب
١ فاهر الجبارة
حصان الجو
الأمير الحادي والخمسون
٣ الشمعدان الحديدي
٣ الجواد الطيار
٥ عجيبة وعجيبة
٥ كنز السمردل
٥ شجرة الحياة
٧ غزلان الغابة
٧ الاميرة وردة
٧ السنجاب الصغير
٨ صانع الاعاجيب
١٥ الامير المسحور
عجائب الدنيا الثلاث ١٥



دار الكتب والوثائق
٢٠٠٠ - ٢٠٠١
٢٠٠٢ - ٢٠٠٣
٢٠٠٤ - ٢٠٠٥
٢٠٠٦ - ٢٠٠٧
٢٠٠٨ - ٢٠٠٩
٢٠١٠ - ٢٠١١
٢٠١٢ - ٢٠١٣
٢٠١٤ - ٢٠١٥
٢٠١٦ - ٢٠١٧
٢٠١٨ - ٢٠١٩
٢٠٢٠ - ٢٠٢١
٢٠٢٢ - ٢٠٢٣
٢٠٢٤ - ٢٠٢٥

في هذه المجموعة القصصية الشائقة بعثت شهر زاد
مبدعة الفليلة لتسامر الناشئة الحديثة بفنون من القصص تسحر
القارئ الصغير بطلاتها ، وتبسط له أمثلة طيبة من مكارم
الأخلاق . فيشب قارئها ، وقد انطبعت نفسه على حب الفضيلة ،
وايثار الخير .

قصص الكيلاني وترجمتها

ترجمة أمينة سهلة تواجه الأصل العربى .
يسرت درس اللغات الأجنبية على قراء العربية ، كما يسرت
درس اللسان العربى على قراء اللغات الاجنبية .

أبوخربوش
سلطان القروود

عربى - انجليزى
عربى - فرنسى

شمشون الجبار

عربى - انجليزى
عربى - فرنسى

دم

عربى -

ر

عربى -



Bibliotheca Alexandrina



0287174

مكتبة الإسكندرية
Alexandria Library

الطريقة المثلى لدرس اللغات وتثبيت معاني

ثمن القصة خمسة قروش

مطابع مجلس الخدمات